

118 *People of the Blue Water*

000 At last Mr. Ewing had the report, months late. But neither he nor the Commissioner of Indian Affairs would ever know what a good time I had had collecting information that never went into it.

657 'We were led to believe that such reports were never read by the officials in Washington. This one was read. It brought results. The Havasupai enjoyed the nearest thing to Christmas they had ever known when a large shipment of gardening tools arrived for them.

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talking and chattering broke out again, as if the sound of their own voices helped, in some measure, to relieve the painfulness of the solemnity of this not-very-welcome religious ceremonial. I was actually gazing upon the preparations in progress for the sacred peach dance. One by one the notables of the tribe were pointed out to me. There stood Kohot Navaho in proud solitariness, eyeing the preparations with a moodiness which became his serious and taciturn nature. Not a thing of importance passed his eye. His keen powers of observation took in the frivolity of certain young Havasupai belles as well as the actions of the Chemehuevi Indian who was to be director of the music of this religious festival. By his side stood his second son, who, in gentle and mellifluous speech was talking to those with whom he came in contact. Hotouta, the second chief, was by my side, acting as guide, chaperon, and instructor in the mysteries. Here was his daughter, a fine buxom lass of sixteen summers, with merry, laughing eyes, saucy lips, thick black hair, cut with the usual deep fringe on her forehead, and a voice that would have been the fortune of an American girl who desired a place on the operatic stage. Yonder stood Ha-a-pat-cha, a fine athletic fellow with muscles of steel and a chest like that of an ox, whose only costume was the gee-string. He marched to and fro as if consciously proud of his fine figure, came up at a call from Hotouta and seemed to be highly pleased with his introduction to us, although there was an air of condescension in his handshake which suggested that I was the honored person. Perhaps I was! *Quien sabe?*

By stood Mr. Bass and a special commissioner sent by the United States Indian Department to report

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796 on the condition of the Havasupais, and seek to gain
 [657] their consent to send their children to the Indian school
 at Fort Mohave.

I was too tired that night to stay long. So after an hour's watching I returned to Hotouta's hawa, stretched myself out on the sand — *outside* — in my blankets, and was soothed to sleep by the monotonous chant of the dancers.

796 Next day, in a burst of frolicsomeness I exclaimed to
 123 my friend, who was commonly called Tom by the whites:
 "Hotouta, why you no let me dance, all same Hava-
 supai?"

It never entered my comprehension that Tom would regard the remark with serious attention, hence my astonishment can better be imagined than described when thoughtfully he turned to me and said:

"Maybe so! Me no know! Maybe so Havasupai no like 'em you dance. Maybe so they all same like 'em! I see pretty soon."

"Pretty soon" he came back with a cheery "All right! Navaho say you dance. Havasupai like 'em you!"

Here was a fine predicament! I had never danced a step in my life. In the few ball-rooms I had visited I had been a "wall flower." But in this case I had provoked the invitation myself, so, after a brief mental struggle, as gracefully as possible I accepted the consequences of my own rash speech.

When the hour arrived I placed myself under the hands of Hotouta, Yunosi his squaw, and their daughter, in order that I might be properly and appropriately apparelled for the occasion. The first salutation somewhat daunted me. Tom said, "You catch 'em white

4: Smithsonian E-5 (1951-1958) 1959 NT14 Plateau Yumane NT14
Havasupai

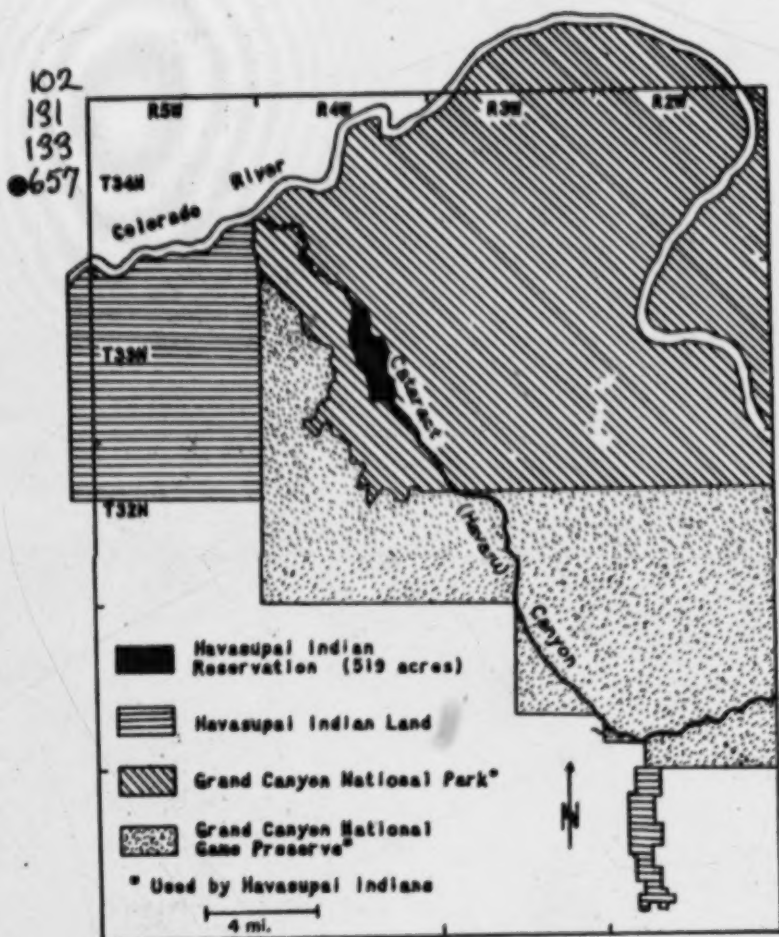


Fig. 3. Havasupai Indian Reservation and other lands in relation to National Park and National Game Preserve boundaries.

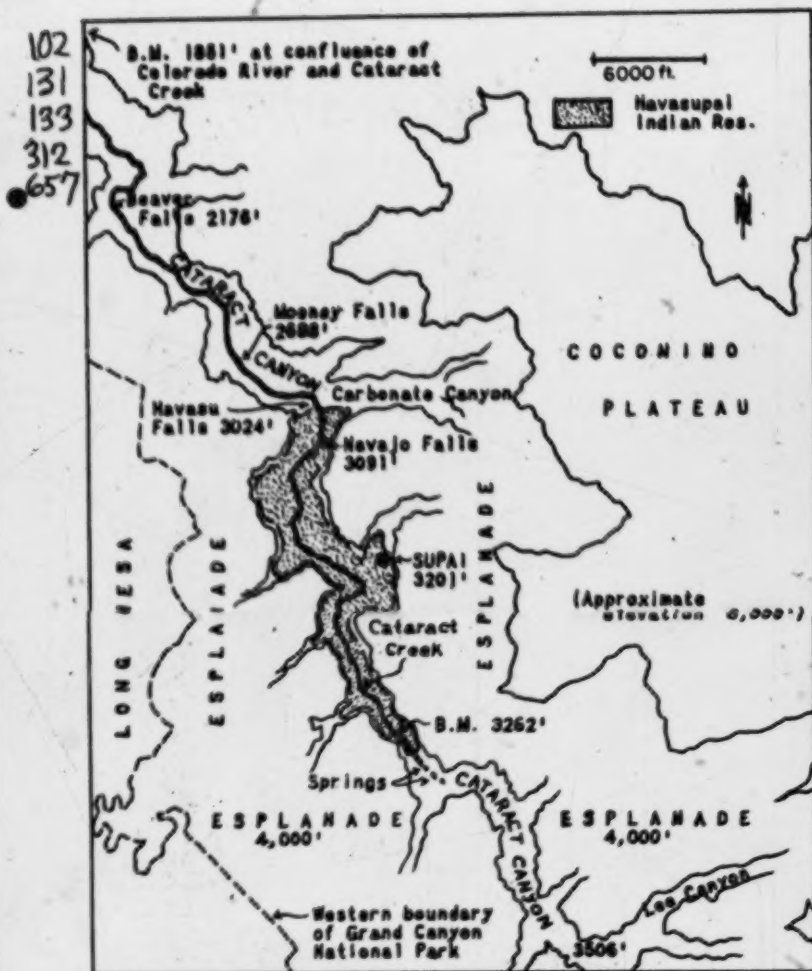


Fig. 4. Havasupai Indian Reservation in relation to topography of Cataract (Havasupai) Canyon, showing elevations from the Coconino Plateau to the Colorado River.

133 In January, 1911, the most disastrous flood of historic times funneled
731 melted snow resulting from a sudden thaw on the plateau and higher canyons
into the confines of Cataract Canyon. A churning roar from the advancing
waters signaled reservation residents, who made a predawn flight to the talus
slopes. A wall of water smashed through the village, leveling primitive
hogans and stone government buildings alike and sweeping away crops, food
[657] stores, and personal possessions. Since that time some measures have been
employed by the Office of Indian Affairs, without complete success, to contain
the creek in a permanent channel as it flows through the village area.

[312] An irrigation system, installed about 30 years ago, repeatedly has suffered
major damage from floods. The Indian Service plans to install new
diversion headings and to build three large aqueducts with permanent footings.
This is expected to stabilize the present irrigation system and to add a few
more acres to land now being farmed (Kelly 1953, 56).

133 About a mile downstream from the village, Havasu Creek tumbles in a
[648] series of waterfalls which attract tourists. The scenic aspect of Cataract
Canyon in recent years has become an economic asset and a precipitator of
increasing Havasupai-white contacts.

133 Travertine terraces deposited at the crest of a waterfall eventually
311 divert the falls to another location. A severe flood in 1952 destroyed a 50 ft.
731 fall, lowered the creek channel for some distance upstream and rendered
useless the irrigation system servicing fields in the vicinity. Additional
floods over the next few years further deepened the river channel, washing
out adjacent fields and leaving others without water. However, some new
gardens are now being planted at lower levels along the stream where land
can be reclaimed.

439 Since the two most spectacular waterfalls are beyond the reservation
[648] boundary, concern is felt by the Havasupai that their budding tribal cooperative
tourist enterprise may be doomed. Private business interests may be
able to bypass the reservation area by providing transportation into the canyon
at the falls and establishing tourist accommodations there.

Climate, Plants and Animals

132 Records of a climatological substation operated at Supai for 14 years
between 1899 and 1930 reveal a maximum annual precipitation of 13.87 inches
and minimum of 4.50 inches, averaging 8.89. Precipitation was highest in
February, July and August (Martin and Kincer 1933, Section 25, p. 14).

Temperatures in Cataract Canyon are consistently higher throughout
the year than on the plateau. Snow seldom reaches the canyon floor, but
freezing occurs in the coldest months. On sunny winter days when canyon air
is cool, the warmest areas are southern exposures along the top of the talus

plums, almonds, and pomegranates, there being only a few trees of the latter three kinds. 245
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Whiting lists the following aboriginal cultivated plants: corn, pumpkin, squash, Hopi sunflower, three varieties of beans (tepary, kidney, and lima), cotton, and gourds. Introduced plants include peach, pear, plum, apricot, fig, apple and walnut trees, watermelons, cantaloupes, blackeyed peas, devil's claw and alfalfa. Plants introduced, but rejected or used very little, are onions, chilies, sweet potatoes, tomatoes, peas, wheat, and cherry and almond trees (Whiting n. d., 60). 241
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Spier (1928, 108) reported antelope to be the most plentiful large game animal, with mountain sheep and deer also in good supply. Mountain lions were killed occasionally, but the meat was generally abhorred. Smaller game included cottontails, jackrabbits, squirrels, and various kinds of birds. McGregor (1951, 17) reports predators now present on the plateau are lions, bobcats, coyotes, badgers, and probably foxes. The Havasupai are now restricted to hunting deer and antelope only in the legal season. Rabbits are an occasional item in the daily fare, but most meat is obtained by purchase from a store or by butchering Havasupai-owned beef. The Havasupai did not eat fish, and, although Havasu Creek has been stocked several times, few Havasupai will eat fish even today. Apparently, the next storm following introduction of fish kills them or washes them down to the Colorado River. 136
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The Reservation and Its Administration

The original Havasupai Reservation, established in 1880, consisted of an area 5 mi. wide by 12 mi. long lying on the floor of Cataract Canyon and the adjacent Esplanade. In 1882, the reservation area was reduced to 518.6 acres located entirely within the confines of Cataract Canyon. In 1940, four sections of land on the plateau, outside the National Forest boundaries, were added to the reservation to give the Havasupai water rights on various springs used by their stock. Horses and cattle owned by the Havasupai graze in the Grand Canyon National Park, which completely encompasses the reservation proper, and also on National Forest lands adjoining Grand Canyon National Park to the west and south (Ladd, personal communication, 1952). 657
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Government Services

The Office of Indian Affairs administrative headquarters, located almost 100 mi. away at Valentine, Arizona, is the Truxton Canyon sub-agency, which also serves the Walapai, Yavapai, and Camp Verde Apache. A resident agent at Supai acts in an advisory capacity to the tribe and is in charge of government-owned property on the reservation. A sub-agency was first established in Cataract Canyon about 1895 (Whiting n. d., 21). 657

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Some time after 1910, the Office of Indian Affairs built a hospital in Supai, staffing it with a doctor and later with a nurse. The hospital eventually was closed. In recent years, until 1956, first aid was given by the resident missionary or the agent. The Indian Service provided medical services of diagnosis, emergency treatment, and temporary hospitalization at Grand Canyon hospital, located 49 miles from Supai. For periods longer than five days, cases were sent to Indian hospitals in Parker or Phoenix, Arizona, or Albuquerque, New Mexico (Kelly 1953, 57; Leo Schnur, M.D., personal interview, 1962).

In 1956, the United States Bureau of Public Health took over the Havasupai health program. A clinic at Peach Springs, about 75 miles from Supai, is staffed with a doctor and a nurse. The doctor comes to Supai to hold a clinic one day every three weeks. Patients are sent to Kingman or Phoenix for services of a dentist or an optician. Hospitalization is available at Phoenix, Kingman, and Grand Canyon. Helicopter service for emergency cases is available from Luke Air Force Base near Phoenix. All medical service is provided free of charge.

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A day school, operated by the Indian Service at Supai, was staffed with one teacher for preprimary through fourth or fifth grade until it was closed about 1956. All students now attend Indian Service boarding schools located in Arizona and Nevada.

The first Havasupai students ready for secondary school attended a boarding school at Valentine, Arizona. Later, students were sent to Fort Mohave, near Needles, and to Sherman Institute at Riverside, California. Comparatively few Havasupai are high school graduates; a large number of children leave school by the ninth or tenth grade.

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Early in the school program, parents feared having their children sent away to school, having heard rumors that children at school frequently died of contagious diseases. Subsequent deaths of Havasupai children from disease and other causes while away at school, however, aroused no real resistance among parents. Suicide of one youth about 1900, while he was being returned to school, was attributed to his dislike for school. While fear of disease no longer seems to be a factor, there is little parental pressure upon young people to attend school. Mothers frequently miss the help of teenage daughters in camp work, and it is said that parents "just like to have their children around." Children who run away from school seldom are induced to return.

Now that elementary school pupils must be sent away from home, Havasupai children begin first grade at the age of seven. In 1952, 10 of 61 school age children were not attending (Kelly 1953, 56). Probably an increased percentage of Havasupai children now are attending school.

[Text continues on page 17]

- 311 were inherited. The Esplanade seems to have been used with increasing
[231] frequency after the Havasupai acquired horses in some numbers. Even to-
day, with cultivated alfalfa, only a few horses can be kept in the canyon.
Owners of horses and cattle pasture their animals on range lands set aside
for that purpose on the plateau. However, the Esplanade, located nearer
[131] Supai, and eroded into a series of blocks by ravines which can be crossed
only at their upper ends near the base of the Whitewall, made convenient
pasture which required no fencing and thus could be utilized individually.

Economic Transition

- 648 Early Havasupai contacts with the white man were infrequent and made
little or no impact upon Havasupai economy for almost 100 years. Spier
(1928, 83) reports that the Havasupai were discovered by Padre Francisco
Garcés, who spent a few days in Cataract Canyon in 1776. Only two or three
parties of white men made face to face contact with the tribe during the fol-
lowing century. Whiting (n. d., 19) considers the few Spanish influences
which filtered to the Havasupai to have been passed primarily along estab-
lished prehistoric trade routes, especially the one between the Hopi and the
Havasupai. Cessation of Spanish activity was followed about 1830 by entrance
of American trappers, and a little later by American exploratory expeditions
into the area.

- The first significant contact between Havasupai and white Americans
involved prospectors and miners who entered Cataract Canyon following the
1863 discovery of gold in the Prescott area. By 1880, a lead deposit had
been located below Havasupai farm lands in the vicinity of the waterfalls.
[135] Mining activity so near the agricultural area posed a threat to Havasupai
economy, and quick action by military authorities brought about establish-
ment of a reservation that same year (Whiting, n. d., 20). The initial
mining operation failed because of transportation difficulties, but this did
not mark the end of prospecting or mining attempts in Cataract Canyon.

- On the plateau, the Havasupai were being squeezed in a pincers be-
tween the Walapai on the west, who had forced them from Mono Canyon and
adjoining lands, and the Navaho on the east, who were invading the area
between the Hopi mesas and the Havasupai camps. For a time, the Walapai
and Navaho tribes had served as buffer groups between the Havasupai and
direct white pressure, but eventually cattlemen moved into the Havasupai
plateau range. Tourist interest in Grand Canyon furnished another pressure
[657] point (Whiting, n. d., 20). Establishment of a subagency and a day school
in Cataract Canyon in 1895 marked the beginning of a period of increased
isolation for the tribe. Families were induced to remain in the canyon while
their children attended school. (Informants state that for a number of years
the school year included the summer months, with a recess during the cold-
est winter months.)

Encroachments on their range reduced the quantity of wild plant foods and game, and as agriculture alone had never been adequate to maintain the population, their circumstances were regarded as critical both by Havasupai and white men who agreed that the group was verging on extinction (Whiting, n. d., 21). Population has remained stable, however, with exception of relatively minor fluctuations. Curtailment of wild food supplies somewhat increased importance of domestic crops, but tribal subsistence remained at a minimum level. Diet of the children was supplemented by a school lunch program initiated with establishment of a day school. The tribe, as a group and on a family basis, has received some government assistance in periods of crisis.

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About 1940 the Havasupai tribe received a grant of \$10,000 under the Indian Rehabilitation program. This sum was invested in the Havasupai Development Enterprise, a tribal cooperative program designed to aid in development of tribal resources, consisting of farm lands and a scenic area. Havasupai need for a grocery store and a source of monetary income to individual families were factors determining program organization. Accordingly, the enterprise was divided into three activities, a tourist enterprise, a tribal grocery store, and a farming enterprise (development of farm lands and methods, and tribal purchase of a tractor to be rented by individuals). Subsidiary to these three activities, a packing enterprise facilitates their operation and also provides some income for reservation families (O. G. Barnard, 1951, and V. C. Collins, 1958, personal interviews).

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Kelly (1953, 56) placed the median annual income for all families (meaning those residing primarily in Supai) as under \$300. According to Kelly, of a total of 34 families, 19 received total support from welfare and one received partial support in the fiscal year of 1952. The 20 families receiving aid would include households with dependent, orphaned or illegitimate children and aged or infirm persons. Financial assistance is given under the categories of Aid to Dependent Children, Aid to the Blind, Old Age Assistance, Social Security, and General Assistance, the latter fund designated for disabled persons who do not qualify in other categories. Such families almost invariably do some gardening and may, in addition, receive aid from relatives outside their camp group in the form of labor or gifts of garden produce or other commodities. Kelly found 14 families self supporting, three from reservation resources, and 11 from outside wage work. It is significant that not one family was self supporting from farming alone.

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Families economically sustained from reservation resources no doubt were among those of the following Havasupai employed by the government or tribe: agency packer, mail carrier, postmaster, school laborer, school cook, and tribal business manager. O. G. Barnard, formerly a resident agent, quoted the following monthly salaries for some of these positions in 1951: Havasupai Development Enterprise manager (at that time including the jobs of tourist manager, storekeeper, and supervisor of farm machinery), \$65; postmaster, \$70; mail carrier, \$300; government packer, average of

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4: Smithson E-5 (1951-1958) 1959 NT14 Plateau Yumans NT14
Havasupai

464 \$50 to \$70 for most of the year; school laborer, \$35 to \$50, and school house-
keeper and cook, \$20.

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In 1958 the salaried positions open to Havasupai living on the reservation included postmaster, tribal tourist manager, policeman, and mail carrier. Salaries for three of the jobs ranged from \$60 to \$150 per month. The mail carrier was on an annual salary of \$4100. Of 30 families, 24 received welfare assistance, the income from this source totaling about \$2,500 per month. Victor Collins, the resident agent, estimated that 15 men packing for the store and the tourist enterprise averaged approximately \$750 each annually. He placed the garden crop value at about \$300 per family. Perhaps an index to the cash income for the tribe may be found in the amount spent for groceries at the tribal grocery store. It was reported that an average \$2,000 grocery order is stocked at approximately six week intervals.

For some years prior to 1951, the Indian Service annually paid an estimated average of \$800 to \$1,000 for repair of ditches damaged by flood in Supai. Kelly (1953, 53) reports the Office of Indian Affairs budget for 1953 to have been \$2,545 for irrigation operation in Supai, which sum, of course, covered costs in addition to wages.

231 About 20 Havasupai families each own a few head of cattle which bring
511 a small and sporadic cash income and furnish some meat for family consumption.
434 The number of horses owned by the Havasupai is pertinent to their cattle ownership problems. For many years, available range was overstocked with horses which the owners could not be induced to sell. After much urging, the Havasupai sold three carloads of horses in 1947, and in subsequent years their herd was further reduced to a level more consistent with their needs and with their expressed desire to increase cattle herds. However, the presence of wild horses which deplete available range continues to pose a problem.

434 Some minor sources of income include sale to tourists of baskets
511 woven by a few of the Havasupai women, sale of a few tanned buckskins by men to members of other tribes, and winning of rodeo prizes by younger men who enter competitions in neighboring communities. Havasupai men, being excellent horsemen, are in demand by neighboring ranchers. Perhaps more than a dozen young men work periodically as ranch hands and regularly participate in autumn roundups of cattle owned by the Walapai tribe and by white ranchers.

464 Havasupai who leave the canyon to find employment outside may become permanent residents of neighboring communities, but their ties with
166 relatives living in the canyon and their sense of identification with the tribe
[574] remain strong. Visits to Supai are made with some frequency, and such individuals do not voluntarily relinquish claim to lands in the canyon. If
[425] their fields are used by others, as they usually are, ownership will pass in

434 in their absence. Significance may be found in their having solved their economic problems on an individual basis by voluntary resettlement off the reservation with a regular income.

221 From the original Havasupai annual migration cycle, with its combined
461 hunting, gathering, and farming economy, transition to the present patchwork
178 pattern of farming, labor-for-wage employment, and partial or complete government dependency, occurring over the last 60 year period, has produced an unevenness in adaptation of individuals within the tribe.

221 For many years following establishment of a subagency in Supai, cer-
178 tain families persisted in following the traditional pattern of winter plateau residence. Depletion of wild food plant resources and enforcement of laws restricting the hunting of larger game to a prescribed autumn hunting season probably did more than Indian Service persuasion to induce an increasing number of families to winter in the canyon. By 1950, only one old couple continued to winter regularly on the plateau. This couple, alone or with several of their adult children and their families, was absent from Supai only about four months.

[222] Maturity of the pinyon nut crop on the plateau occasions the only mass exodus of families from the canyon at the present time. For three or four weeks the pinyon forest is alive with family groups reaping the harvest and enjoying a sort of nostalgic holiday. Following the pinyon harvest, families drift back to Supai, a few of them detouring to visit at Grand Canyon or on the Walapai reservation.

729 There was speculation among interested Indian Service personnel that the 11 Havasupai World War II veterans would not settle in Supai after their horizons had been broadened by Army training and experience which included overseas service for some of them. However, 10 of them returned to their families in the canyon and to their prewar residence and employment patterns.

657 In 1951, on the recommendation of an extension agent who had surveyed the economic situation of the Havasupai Indians for the Office of Indian Affairs, Havasupai families became eligible for resettlement on the Colorado River Irrigation Project near Parker, Arizona. This program, originally designed for Navaho and Hopi resettlement, allotted to each family 40 acres of farm land with an option to lease an additional 20 acres (Kelly 1953, 80). Later, old army barracks were made available for housing. Three of the younger Havasupai men settled on these land allotments, but two of them returned to Supai. Other men who were contacted individually by the resident agent simply could not be persuaded to consider moving away from Supai.

311 The land shortage is, of course, acute on the Havasupai reservation. It was estimated in 1950 that each family camp unit was farming about three or four acres. In 1955 a government soil scientist estimated that the

Havasupai Reservation includes about 300 acres of cultivable land. Asahel Perry, Indian Service extension agent, opined that in 1958 between 80 and 100 acres was under cultivation. A sizeable proportion of the arable acreage is not utilized due to the small size of individual plots. Almost always a family's holding consists of several patches of land scattered in different parts of the canyon, a consequence of the manner in which land is inherited or is distributed as need arises. Fences and ditches on the periphery of each field occupy a strip of ground about 3 ft. in width. Attempts to persuade tribal members to throw individual plots into a tribal cooperative farming program met with very limited success and the project was abandoned. Removal of fences to facilitate use of modern farm methods no doubt suggests to land owners a possible loss of claim to land or reduction in acreage.

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Land ownership is a source of frequent controversy between Havasupai individuals. The Indian Service recognizes no clear legal title of an individual to a plot of land, considering instead that an individual has a right to use the land which it regards as tribally owned. On the other hand, the Indian Service recognizes individual ownership of houses on the land.

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Five Havasupai individuals have accepted employment under the Indian Service Relocation Program. Three men, two of them unmarried, returned to the reservation within a short time. One man, a family head, has now been employed in a Los Angeles furniture factory for three years. An unmarried woman, in hospital work for 18 months, probably will continue on relocation; she had been previously employed off the reservation for approximately six years.

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Religion

Havasupai religion finds expression in the songs and simple ritual of the sweat bath, in mythology, and in a body of traditional folk beliefs, as it does also in funeral customs and in shamanistic practices. Although religious ideology and ceremony are weakly developed, orientation toward the natural world and explanation of certain phenomena pertaining to man and his environment is made primarily in religious terms.

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Spier (1928, 289) classed the Havasupai with the Great Basin tribes in meagerness of religious development. He states that they resembled both the "Basin-Plateau and Californian peoples in relative prominence of the shaman, the acquisition of power through dreams, not visions, and an hereditary bias to shamanism." They resemble, he says, the South-western tribes only in their infrequent use of prayer plumes and in prayers for rain and crop fertility. Traditional killing of an unsuccessful shaman he likens to the practice of the lower Colorado tribes.

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775 time near those he knew in life. Relatives commonly witness signs that such a ghost is lurking about although they may not see him.

343 The Havasupai are confirmed users of the sweat lodge. While a sweat
517 bath is regarded as therapeutic and the ritual used has supernatural conno-
571 tation, the sweat lodge serves primarily as a place of assembly for men
562 who make a social occasion of such gatherings, visiting, joking, and dis-
757 cussing tribal affairs. Few women use the sweat lodge, and when one does
515 so, it is usually in company with her husband or another woman.

Mission Activity

797 Early Christian influences in Supai seem to have been negligible. The Episcopal Church sent missionaries on infrequent visits to the canyon, beginning in 1927. A resident nurse, a devout Christian, held prayer meetings and Sunday School in the school building for several years during the 1930's. In 1939, the Episcopal Church formally recognized its "newest mission among the Havasupai," placing the Rev. Cecil Harris in charge (Jenkins, n.d.). Monthly meetings with the aid of interpreters were held in Supai, and Jim Crook, a recent Havasupai convert to Christianity, held Sunday School during the Rev. Harris' absence. After attending Cook Christian Training School for Indians in Phoenix for four years, beginning in 1940, Jim Crook became an evangelist, but he has been inactive in recent years.

In 1948, the Episcopal Church obtained from Jim Crook some land on the reservation and began construction of St. Andrew's Chapel, a quonset hut which was flown in sections by helicopter into the canyon and there erected on a stone foundation. That year, Miss Laetitia Viele became resident missionary in Supai, initiating a program including Christian devotional meetings, first aid treatment, community social activities, and special educational and social activities for children. While the missionary rendered many services to the community and had an active program for children, the adult attitude toward Christianity generally remained apathetic. The Episcopal Mission was closed in July, 1956. Its building was leased temporarily to the United Indian Mission, an interdenominational organization. Mr. and Mrs. David Chambers have been the resident missionaries since that time and have had the active cooperation of the resident agent and his wife, Mr. and Mrs. Victor Collins, in mission work. Under this leadership an adult program has been stressed and numerous adults are now active church members.

[562] Havasupai women are at present showing greater interest in Christianity than are the men. One young woman is a graduate of Cook Christian Training School in Phoenix and another is attending. Under the leadership of Mrs. Chambers, women attend a weekly prayer service and a teacher training class. Several of the women alternate in teaching the junior Sunday School class.

Ceremonies and Other Public Activities

Funerals

764 Women formerly took no part in crematory rites other than wailing as
562 mourners and, perhaps, dressing the corpse. Mourners were not hired;
[152] such wailing was an expression of genuine sorrow, as it is today.

[177] In the all night funeral ceremony held today, women are active with
[535] men as singers and dancers, although leadership rests with the men. In
the dance, borrowed from the Paiute, a line of women faces the men's line,
and the two lines dance backward and forward about 10 paces throughout the
night with pauses only between the dance songs. Women may also sing with
the two other groups of singers who perform simultaneously with the dancers,
but ordinarily they do not. One woman who sometimes does so is the
Walapai wife of a Havasupai shaman. It is said that she is asked to sing
because she knows all the songs.

Announcements of Divorce

586 In earlier days, it was customary for husband and wife in a divorce to
203 state their respective cases publicly. Apparently, this procedure served
as a public announcement of status change for the divorcing parties. At the
[562] same time, and probably this is the immediate reason for the custom, it
afforded both husband and wife an opportunity to state or answer charges in
an attempt to win popular sympathy or support. In this matter, a woman
had an equal right with a man to present her case.

Gambling

525 Public gambling was a daily diversion on the Havasupai reservation
until recently. Each afternoon in good weather, men and women gathered
in an uncultivated plot of land beside the main trail in Supai which was popu-
larly referred to as "the gambling place." Officially, Indian Service per-
[657] sonnel frowned upon this custom, and there were attempts to stop it alto-
gether. But in the words of one informant: "If we don't gamble, we got no
fun down here. We always gamble. Once about 1933-36 agent try to make
us stop, but people tell him we got no other fun. It's good for us. We al-
ways do like that. People don't quit and pretty soon agent he don't say no
more about it. Here it goes around pretty even. Nobody wins or loses all
time and if somebody lose too much he don't quit gambling, just come back
next day, play some more, and win again maybe. We keep track and every
time he wins, it goes on debt till all paid up. Then he's clear again."

Under aboriginal conditions, gambling was not a daily practice, but it
was a popular pursuit whenever two or three families were camping together
and during the months when many of the families were living in Cataract

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105 primitive appliances. The gentile system of descent or organization seems to be absent among the Havasupai, their society consanguineally being patriarchal. They are polygamists, the number of wives a man shall have being limited apparently only by his means for supporting them. Betrothals by purchase are common, and divorces are granted only on the ground of unfaithfulness. The Havasupai occupy a reservation of about 38,400 acres, set aside by Executive order in 1880 and 1882. Their population was 300 in 1869, 233 in 1902, 174 in 1905. (H. W. H.)

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648 acter of a frontier and Indian tradition;
a strange adventurer he, who, possibly
in search of mineral treasure, was driv-
ing about the Colorado Plateau in a
buckboard, the remains of which may
yet be seen, it is said, at the head of
the eastern trail. Lost and nearly ex-
hausted, he sought water and refuge in
the cañon, and came upon the Ha-va-su-
pai village; he narrowly escaped with
his life, to tell his tale only to incred-
ulous frontiersmen, and then to pass out
of knowledge.

Some six or seven years ago, a party
of prospectors, three in number, headed
by the adventuresome Mooney, pene-
trated the cañon, in search of mineral.
Mooney's survivors, unable to reach his
body, returned to Prescott to tell the
story, not only of their comrade's death,
but also of the mineral riches they had
discovered, and of the strange people,
whom they called "Su-pais," that they
had seen. An article in the Arizona
Miner, narrating these things, caused
other visits of prospectors to this coun-
try. The Mormons attracted by their
characteristic zeal for the conversion of
Indians, made an expedition to the
cañon, under the leadership of the cele-
brated Lee. The Indians received the
little band of Saints suspiciously, and lis-
tened gravely to their preaching; then,
rising, escorted them to the trail leading
out of the cañon, and directed them on
their way, but assured them that their
visit might be repeated only under pen-
alty of death.

648 The attention of General O. B. Wil-
cox, commander of the Department of
657 Arizona, having been drawn to the Ha-
va-su-pai by the reports of prospectors
and others, he feared disturbance for
their lands, as well as for the safety of
citizens visiting them; and, with char-
acteristic kindness, he secured for them
in 1880 the declaration of a reservation.
He organized a cavalry expedition to
survey this reservation during the season
of my visit. This, under command of

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648 Colonel Price, of the sixth cavalry, accompanied by Lieutenant Carl F. Palfrey, Corps of Engineers, and Major Elliot Cones, surgeon and naturalist, preceded me by only six or seven days. The commanding officer made a brief report to the Department; Lieutenant Palfrey, unable to surmount the difficulties of surveying, sent an admirable map of the cañon, with some suggestions, to the Indian Office; and Dr. Cones furnished a brief description of his visit and of the people to various Eastern papers. These accounts, based upon an actual visit of only a few hours, are short and imperfect, but they are all that have thus far ever been given to the world concerning the home of the Nation of the Willows.

121 Having heard, during the winter of 1880, from the Zuñis — of which nation I am a member — of a people so remarkable, whom they regarded as their younger brothers, it was with a mingled desire for adventure, priority of description, and to supplement my Zuñi investigations that I undertook, after invitation from that distant country-folk, the long journey I have recorded; and, with the freedom of intercourse which resulted from my position with the Zuñis and Moquis, as well as the advantages of having, as interpreter, Pu-ja-ká-kai, — whose language I spoke readily, — I was able to learn many things which would otherwise have remained, perhaps, unknown, and which I shall attempt quite fully, though concisely, to record.

142 In perfection of muscular physique, the Ha-va-su-pai men approach the Caucasian race more nearly than the majority of North American Indians. They are, however, below the average stature, rather broad shouldered and full chested, with long and strong arms, and small hands hardened and short-nailed from work. Their backs are broad and straight, and waists small, corpulency being unknown or very rare with the sex. Their hams, thighs, and legs are

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643 war parties, and condemns criminals,
793 but also prays, offering sacrifices toward
securing rain, propitious seasons, and
success in the chase for his children, as
he terms his nation. He receives, contrary
[651] to the Pueblo practice, tithes for
556 his offices, and is usually as wealthy as
any member of the tribe, although by
no means exempted from labor in the
field or the hunt. Neither he nor his
sub-chiefs wear insignia of rank about
their persons, so far as I could discover.

643 The present head chief, Ko-hót, is
[551] nicknamed Navajo. He is a man of the
most wonderful character. His portrait
in profile, as I look upon it, and to the
sketching of which he submitted with
ease and pleasure, bears a remarkable
likeness to Washington. I cannot for-
bear giving two instances of his judg-
ment, which exemplify his fine sense of
justice, but at the same time his unre-
lenting will, in any measure, however
severe, for the good of his own people.

643 When the Apache Mojaves were moved
692 by government to San Carlos, one of
648 them, discontented, returned through his
former country, and after great suffer-
ing reached the home of the Ha-va-su-
pai. He expressed his wish to live with
the latter people to the end of his days.
Ko-hót convened a council, and after
long and fair deliberation concluded that
it would be offensive to the Americans
should he be harbored, and endanger
his own people, leading ultimately, per-
haps, to their removal as well. He there-
fore informed the Apache that, notwith-
standing he was a member of a nation
of enemies, he felt for him, but could
give him the choice of but two alterna-
tives, — return to San Carlos, or death.
The Apache, hoping Ko-hót would re-
lent, replied that die he might, but re-
turn to San Carlos he never would.
[696] Ko-hót arose, then and there, without
one more word, and struck him dead.

643 When the officers of the cavalry ex-
623 pedition called a council, and told Ko-
hót that their mission was to determine

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643 the borders of his country for all time,
623 and that it remained with him to decide
657 how large it should be, he replied to the
following effect: "My people live by
their country and their river. They
are small. Let your lines but include
the river and the little plain we live on;
for why should a small nation wish for
a great country? There are many other
nations in the world. Some one of
them — the Americans, perhaps, for
they are a great people, and talk of mak-
ing boundaries where we have lived
very well for all time without them —
might try, some time, if it were large
and indivisible, to take our country from
us. Where would the Ha-va-su-pai go?
To San Carlos, or to destruction?"
And he would not permit the boundaries
to be placed a step above the springs
which feed his river, or a foot below
where it leaps down into the pool under
the limestone barrier.

756 Aside from the head chief, perhaps
the only representatives of an ecclesias-
tical order are the well-paid medicine
men, some of whom, by virtue of their
practices, are a sort of chiefs, and keep
ers of old traditions and songs, if my
informant told the truth. They are be-

[753] lieved to possess certain influences over
the spirits, and exorcisms which cause
disease, as well as over the benevolent
spiritistic agencies which assist in its
amelioration or cure. Incantation and

755 jugglery are practiced by them, and as
756 the disease or influence is supposed to
have an objective spiritual existence,
the whole company around a sick per-
son, over whom the doctor is practicing
his insane manipulations, rise up at cer-
tain intervals of the song, and pound
hard bodies, yell, shoot arrows into the
air, and fire off guns, in order to assist
the medicine man in its extraction, or
in frightening it away. No penalty for
failure to cure seems to exist, save per-

683 sonal abuse, unless the doctor be accused
754 of sorcery, in which case he suffers, as
is the case with other Indians, the uni-